



ANNABHAU SATHE THE WRITER OF INNER FEELINGS OF DOWNTRODDEN

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INTRODUCTION

The feeling of writer for writing literature emerges from outside, surrounding world of things. In the dominant established Marathi Literature, the opposite feelings is not found between inner sensitivity of writer and surrounding area. On the contrarily the writer who are outside of this range feels that the prevailing and widespread social condition is nothing but exploitation, injustice and depriving us from opportunities of treatment as human being such condition keeps the people outside the skirts of town. Farmers, who gives us food are kept away daily from their own right of food and consumption of food. They go without food, though they are urban or village people, such condition keep these people away and exploit enough to the labour class and they don't have culture richness. They are deprived of such facilities

The writers who were in the year 1951 in the field of literature, they wrote about the families, people, surroundings and nature and made their writing colourful about the above people, families, surroundings and nature of the rich people through the experience. If you think about literature of saint Namdeo, Tukaram, Eknath, Dhyaneshwar, you will find that they have just told how to worship God "Vitthala" and in what way the worship is required. But social reformer and honourable mahatma phule has expressed this it is stily or down trodden people are neglected and deserted people through his literature. This is made aware of by him in the his literature. Honourable Mahatma Phule says in this reference that, "While talking meaningfully about economical, social and cultural classes in the literature, the gods were controlling the literary period of classical social condition." Mostly the literary writer classes were the patron of powerful parasitic classes, so they were taking the side of authorized dominant classes literature and produced their literature. This role of literary writer is nothing but social binding but. This binding does not bring about social change and equality it is just favorable to higher dominant society only.

After 1960 the newly born writers of literature who born through sensitivity of dominant writer of literature caused to bring out reality of society after independence and that is too in the form of Dalit Literature of modern village source. The markwadi (party) writers



who were not able to prove what was necessary needful had been done by these two literary movements.

Marathi language has taken them out from middle class peoples circle. The middle class people were taken outside the range of village. The moon like huts was the show of services. The neglected village women and sister's sorrows were made heard. The Volume language was shaken off regular language was given importance. When our society in the province was being established and identity of society was being set up honourably the new glory was given to Marathi literature these new sources.

Through the work of Mahatma Phule the new doors of opportunities and new thoughts were free for neglected class of society. In the fight of independence, directly for getting independence, many things were neglected of human beings development. All these things feelings were widespread and known through many literary writers arts. If you saw at the ancient literary history before Annabhau Sathe, it is clear that those who were reputed written and writing literature. Were no showing any clue of the peoples life and condition as well as understanding of of than condition. There is no any hint about the neglected, down trodden and lowest category dalits peoples condition in the literature of the writer before Annabhau Sathe was the belongs to Markswadi partys writer of literature but he was the writer of feelings of neglected people through his literature.

After 1960 the Dalit Writers of literature focused on him. Those who were creamy classed people who neglected Dalits of the country and treated very badly with them, their literary condition was brought forward by Annabhau Sathe through his literature. From 1934 to 36, Annabhau Sathe turned toward strike and movements. Annabhau Sathe read the books given by combined more's party and studied movement. This time he transformed himself by reading nonviolence literature of workers of Russian Revolution. He deserted god worshipping and became leader of workers. He was seeing at the revolutionary movements in the world as wide expectation and sympathy. He wrote Spanish song that is epic in 1937. He got tremendous love from spectators for his writing satarastule, impressive descriptive style, flight of his imagination and "language excellency". He sang powada a song in which valour of communist party is implied. He was praised widely. He got inspiration and spirit through this later he wrote the songs addressing the provident, referring that movements. He was also singing songs addressing that movements. He was sharpening his sword of writing against the injustice happening on downtrodden people in the world.



For the year 1970, against zar king, lenin had overthrow zar ruling party and established farmers kingdom and the poem written by Annabhau Sathe on this eveny was published nicely. Therefore as a singer of workers in Mumbai, he was accepted as the leader of Dalit Society. He sung powadas, a "shahir" song in many parties. He practiced through many parties. He wrote a play having name "The heard story". He travelled himself through many songs (Shahir) parties, drames like demonstrations thant is Kalapathak (smallplay). From 1945 he performed 250 programmer. Nearly 50 thousand spectators were present in the programmes. Annabhau entered in the movement of "united Maharashtra". He wrote the public play "Whose Mumbai belongs to." The chief minister banned this play. In the programme held in "Nagpur" he was honoured in front of sant Tukdoji Maharaj.

His novel "Fakira" shortly became famous. He tried to make film on this novel. Honourable Gavankar and Annabhau Sathe collected money 2.50 lakh repees because the name of "Annabhau Sathe" was destined to flash in this picture. But Gavankar gave this to company. This made adverse effect on Annabhau Sathe. From 1966, he abondened "Tamasha" (a dancing women activity.) A woman Jayantabai shatched away the young girls in "Tamasha." Annabhau drank too much. The nearest and the dearest betrayed him. He fell in the year 1968 when many big people, big personalities in ministry and evey atrey sahib came to visit him. He was cared in the J.J.Hospital of Mumbai. When he escaped from this disease be wrote the novel "Agnidivya." It was already incomplete. Salvi Khopkar brought him to Pune. At that time he started writing novel "Algoose". He went back to his home at the town by doing pact or agreement.

From the ancient daily varsha and earlier time on the subject of Indian social revolution, the sun of Dr. Babasaheb Ambedkar was shining on the horizon and it was scorching sun. The contemporary thoughts of figuting classes who were supporters of equality, got new directions. Dr. Babasaheb entered into fighting field where the side of freedom equality and brotherhood was insisted on. Therefore the thinker philosopher in Annabhau was awaken and next writing was impressed by this. The artist and thinker in Annabhau were awakened and divected toward Dr.Babasaheb Ambedkar. But the follower of Dr. Ambedkar were not accepting him as their supporter as Annabhau was a communist man had not accepted "Buddhist Religion so he was not thought as supporter of Ambedkar's followers. Annabhau was automatieany diverted toward Dr.Babasaheb's Philosophy.



THE LITERARY WRITING OF ANNABHAU SATHE:

Annabhau made description of casts like Ramoshi, Mahar, mang, Cobbler and other workers or “Baluted” (Balutedar means the professional worker of doing work) and the customs of particular trends. As well as reality in their life. The stylish and substantial skill of his nature and manly differentness were the religious continuous style of his writing. He described in Words, the spirit and prowess of his continuous formulated literary art, beauty of Marathi land and Marathi conversational Valow. Jhough it is novel, story, play, Tamasha (Women dance) and powada (A valour song) whatever it may be the racial style of writing was belong to egoist conceit and the rustling egoism throughout the body was the style of annabhau’s literature and the routine in his life is clinged to his literature and this is too much. Therefore those who lived outside the skirts of dirty village with poverty stricken condition, life squeezed in the inequality of wheel, the poverty stricken sympathetic life and who were neglected by custom’s also such society was not targeted by Annabhau Sathe. The only devernness was not Valuable. The daily feeling in human life was not valuable. The daily feeling in human life was accompanied by forgetful tendency. Annabhau has brought about the cpearance of human beings piti able condition.

Due to the faith of worshippers of pandharpur, this was occurred. Man has to learn education. Man if hasn’t any meaning in the life his life is not worth living. Man must take self support and ability for how to live the life. There has to handle lightness like woman binding of shyness. The opening of binding sometime eventually is not acceptable and good. Annabhau has successfully noticed that the knowledge of that level eventfully possible only due to having sight of morality. Therefore, wearing goggle of thoughts of Samyawad Annabhau has broken the widespread as well as universal meditation and the baseness of literature. Man should not be disfigured by disappointed mood and on the contrary, whatever is impossible to be described has been painted by Annabhau Sathe. The art of literature can be acquired and it is not impossible and this has been painted by Annabhau Sathe.

This trick of Annabhau Sathe has caused to create new literature and literary criticism. This trick has given new direction and new turning to literary creation and literary criticism. The born man in the Mang (Cast) like Annabhau Sathe, the buried man in the soil of land and the first Dalit Literary writer who was rebellion and all travel and pain in the field of Marathi literature has the power to pour spirit in that life. Annabhau has awakened universal revolutionary change and opened the door of Marathi literature. Annabhau has first described the Dalit people after stylish shri M.Mate. he has not written on the life of middle class



people Annabhau has shown the man in the human being. By using artistic style and preaching both ways, those who are grinded under injustice and become helpless due to sorrow, poverty, pain, bad condition, who are tramped under the wheel of condition, these who are neglected and given bad treatment they became more exciting. Annabhau thinks that they are all our own follower. The writer in Annabhau connects with them unbreakable relation. By writing about cast religion written sect in literature, Annabhau has not unreachability in Marathi literature. This is the most remarkable think in Annabhau Sathe's literature. Annabhau has raised through his literature the selfishless programme of backward classes people through literature. His relation with these people is unbreakable.

These people are secular they are disappointed people. But Annabhau has only one relation with them. Annabhau's experiences are from lowest strata of society. These people are neglected and deserted. Annabhau's experiences have been occurred from the lowest category people. We must consider this so his literature has come from the village life people, the deserted and neglected people the Dalit people and exploited people.

The story of Annabhau has given to Marathi literature the poorest hut's life, and tyrannical experience and the richness of injustice, despotic and tyrannical nature. All these things are annoying and vexing. This writer has tried to give new directions through the poverty and humiliation in the name of extremist human value of creamy people. Annabhau has written literature but the meaning of Dalit according to Annabhau is Dalit, exploited and deprived of Sources. Therefore recently the writers have become helpless. With the writing role Annabhau Sathe, other Dalit writers think that their life is nothing but futile life. Annabhau has faced social condition. He pointed to the customs and traditions and hated these things, But targeting these things would not give any achievement and this was identified by the artist in him. Therefore, to create spirit in these people, he never stopped planting spiritual plant in the mind of confident lost people. "Live and let live" with this relation he hailed equality and serviced for literature. The care that carved in human life due to God and Godism religion and culture were to demolish and by accepting scientific knowledge spirit and telling the truth of soil to the confident lost people, he tried to write about them. He continuously searched human life which was fainting and deteriorative to bring happiness in human life. He took directions from village culture to change meaningless life to meaningful life. Annabhau has executed many things like 'story', 'novel', 'epic', 'powade', 'the work of party' for uplifting exploited hardworkers.



Through the writing Annabhau has exposed love for human-being the faith in the land and the world without disfiguring developed man and he found that the disfigured life of people should be change to development. By writing Annabhau did not show love on humanism, the faith on land, the teaching of love on world only but he showed many human values through his literature. He did not discriminate between artist and preacher with hard love and belief, he sung common peoples condition and has given extraordinary appearance to Marathi culture. He wrote literature not for timepass and entertainment. But he has maintained writing of excellent level by thinking untouchable life, new literary awareness and artistic Valuee. His life was purely from lowest category of Dalit culture. He was not from any noble family. He educated himself and he became lettered through literature like 'hari Jivan', 'Pandav pratap' and religious literature of gurucharitra. Annabhau has reflected the pain of his familiar person through his literature.

The writer every time get idea from the experiences he has undergone, and the social life around him and the knowledge he achieved from that surrounding. The eyesight of writer of literature is that his experience should be widespread and known and this is the inspiration of creation of literature. The writers of Marathi novel have painted village life, Village surrounding and Village culture through literature but in that literature had political part more than village and social life.

There were many writers of literature but Annabhau has got first rank. They tried to reach to exploited mented striken, Dalit hardworker and neglected people but Annabhau has got first rank to paint their life through literature. In all Annabhau has made honest effort to paint and reflect the Dalit, striken, helpless and hordworkers, the neglected people who are frow the bottom of the poverty. Therefore he was the greatest literary writer who has exposed the heart and mind of Dalit, the exploited the hardworkers, the neglected people.

THE GENERAL HEROISM:

The heron of General person:

According to time art-values are changed sometime the dominance of happiness and rest, sometime dominance by beauty are grown. The values of life and values of are also changed according to time-period. Some certain values are human values and with this the art values are connected by goodness and badness and that is natural. Annabhau has kept aside the cast of inner artist with self taste, self good behavior good tendency and good treatment. Through that point of view, from Annabhau's literature there is exposition of common peoples heart and future. Annabhau looked farward to common peoples richness and



abundance life tendency. And through this rich way there is appearance of cry of Dalit persons which is penetrating and biting. In the writing of Annabhau's literature there was a camp of Various cast peoples. The neglected and common people also seen there.

In the worship of the common people be found humanity. A man treat the men with humanitarian point of view is the aim of Annabhau's literature. The feelings are without colour of richness and there is no explanation about it in literature. The thought of life development of common people has the loay In th arpearance of Annabhau's image. Annabhau has become hero and artist of common people. His stories and novels are depend on the junction of peoples literature and peoples art. They are prestigious. Annabhau is the writer of those people who are captivated in life of sorrow the autobiography of pointed and sharp people, the people of exploitation who are devastated those who have experience of movements, events, customs and belief he was the person who advocates the side of people who lost justice and values. As a man he struggled for the people to live as a man and let live as a man to him.

He hailed that "live as man honestly and let live him as a man." The blessing as "live and let live" was not found at that time. Annabhau who had not education and con fided who was unlettered, had planted the plant of spirit in humanbeings heart. A one uneducated man and neglected man had carved the education in the many neglected and deserted people, which has been the expert of blowing pipe, swarwel (blowing instrument) Bulbul, Tarang and sarangi instrument for a man who had been completely away from humanism. Many got invitations to live life just as the a bird on land looking at sky and waited for his young one. At that time, Annabhau had shaken away the care which was dense due to God fortunism the culture of religion and to accept the scientific inspirations and the defeated reprieved and the heglected were told the reality of soil. He found how can the human values be developed, how can the human mind be developed which are fainting day to day. Annabhau has weecomed man with their badqualities and suitable self religion also. He told their thoughts also. He also praised their qualities also. But he has accepted the soil reality and neglected imaginative sky.

Annabhau says that, "The life that I live, and living also and whatever is experied is written by me." My people are visited somewhere and their life style and their dying style is known to me. The writer like Annabhau dies every death with his people and the living style is continuous only death and life is not important for him. Now people side is kept away for



some time. At we think literary joy for our self there is no different condition. The artist always dies and lives with his every act, with his artistic skill.

The writer of literature must love his literature like his son but most of the writers denies this formula. Annabhau's style of writing and habit was overflowed by humanity and possessed with sympathy. Those who were dark pilgrims were to be freed to sun's direction. It was decision of Annabhau literature expressed those who were waiting sympathetically shouting 'Aa' and 'free path', their trouble was expressed with oneness and flowering inner fire. From Annabhau's literature the future of people and human hearts are described well. The knowledge of moral values and their maintenance make the society great and noble. It makes person great. According to Annabhau this prowess must be imbibed in human beings. His literature is doing this work toward this direction of people. The characters in his story and novel are going to richness of incarnation and not toward beauty of incarnation. Annabhau has expressed his thought when his literary service which of various types has been touched to Maharashtra's feet. The people in Annabhau's literature are alive and real. Not only this the people around us are around him. Though these people are familiar but they are eccentric. Annabhau has made successful attempt with his deep inspiring language to give heroism to common person. Therefore these people meet us everywhere. Bazbadya Ghanjari, Nilu Mang, Bhamkya, Kilwati, Tukya, Ranga, Mukal Mulani, Ranoji nasru, Sawla Mang Bhoma, Kombdyachor, Ramu Gangaram Mahut, Vishnupant Kulkarni Maldhekna Ramnav Mahar Gita Mira Rupa and Landi etc.. such many persons listen to the address and become serene.

They are common people. But they are fighting struggling in the and battlefield. They become too much angry for fasting, thirst freedom of country, Women purity self respect. They are thoughtful of main things. Annabhau has given heroism to common people common life incarnation, the image and experience these words would have been meaningless. It truth has no help of life, the image in the mirror becomes meaningless. Then after doing many efforts the reflection is not see able. The imagination becomes disabled. It can not fly like birds without wings.

Annabhau has used certified language for novel and story. The writer has used village language for his characters. The language in the "Mangwada" is seen used by Annabhau Sathe. Many time, he found using nature's description in his writing while doing this description of nature briefly and in few words the writer brings picture of nature in front of reader. If the language has fringes of poem, the readers are captivated with beautiful



sentences. V.S.Khadekar says about Annabhau's reference this writer has the gift of talent. He has experience of things which pour five in life. They have a type of twist and squeeze and he is worshipper of tendency which stand against injustice.

Annabhau has put properly the contemporary show. All twinges are addressing like life style of people, surrounding in village, the various body fitness and their problems Dr. Phadke says that, "Whatwar Annabhau write is the reflection of what he has experienced." Whom about he writes, they are all his people. Annabhau is busy in painting the sorrow of deserted people, the separted class of bottom level people. Throught his stories and novel we can read the valowr song of fighters who want to live. These people fight against injustice and losses their life also. Their belief on human values do not disappear and move away. Annabhau submits shining image of neglected people. Annabhau was novelist of old time but he was writing novel of city life, that was heroin literature. At this time Annabhau came farward and he demonstrated a live experience in 'Fakira Form'. This novel has the background of trute and the help of truth. All persons in this novel are realistic and alive. The writer becomes matched with the subject. His language styte is easy and flowing. He uses language and so the language brings liveliness. The sentences are easy and meaningful.

LANGUAGE STYLES:

Style is the certain turning that language got. The impression of personality of writer and condition of decade makes tremendous effect on his writing style. Some novelists have simple language styles. Some uses figure of speech in the use of language. The demonstration of feeling and thoughts occur due to this. Language changes according to types of literature. We write application in spoken language, certified language, and communicative language and mixed up language of course, the language of application is the language of writer. It is the style of writer in that meaning. Annabhaus language is useful for group communication and easy, explanation and bring reputation to Marathi literature, anybody can write and read it.

Style is related with writer style means writers literary personality. Writer, Whatever he sees about human life is put in the literature of his own. Annabhau has used village language and brought liveliness in atmosphere. For the picture of society and it's painting spoken language is used. The abuses in spoken language the unfamiliar words the phrases expressing feelings, sayings and songs are used in literature.

The village society lives their customery life from generation to generation. Therefore through many taings like certain life style their superstions, customs, cultures, Godly belief



their celebration respects and their entertaining means their folk-culture are expressed. The writer has expressed the people living here as it is. The live and real picture is painted here. Annabhau has created stories from direct experience, sympathy and test experience with these medias. He insists on it literary talent does not have reality in life, the word talent, experiences are useless. If truth does not have help of life the image in darkness would be useless. The imagination must have wings of life that is necessary. Annabhau has tried to connect language binding with the heart of people through his literature.

BRIEFLY:

Annabhau has written forty novels in fifteen years of his forty nine years age. His novel 'Chitra' has entered in Kannad, Parsi and Russian language. His novel "Fakira" entered in Hindi language and 'Punjabi' is still now dominating in connected territory. Novels like 'Fakira', 'Awadi Makdicha mal', 'The lotus in much. The tiger of warna, 'water of twelve town', have got popularity and novels became famous like films. Annabhau has travelled through many countries as well as thought India also. His satari style of writing, impressive descriptive style, his toughness in language, flight of imagination and language excellency had won the many spectators. After V.S. Khandekar the transformed personality Annabhau Sathe was first rank writer. Annabhau who was resident of "Marathwada" travelled through country and foreign countries and this is worth respect.

CONCLUSION:

The total literature of Annabhau is 35 to 40 novels, 165 stories in 17 collection of stories, 11 loknatyas, 15 Tamashas, wagnatya, many powadas and 'one travel description' and 10 pictures stories. All this is creation of literature. In the literature some impurities have come. Naturally keeping some points in the mind. Annabhau did not get success in literature. Therefore literary credit was away and it must be granted. Annabhau did not maintain Annabhau others did not care him. Naturally Annabhau who stood on his feet with Mahatma Phules and Ambedkar's background the person who refused the tradition of Marathi literature culture was a rebellion. But to some limitations, Annabhau who had awareness of life poetry and his continuous literature the story of his autobiography and his biography was proved short. This is literary tragedy of Annabhau Sathe.

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